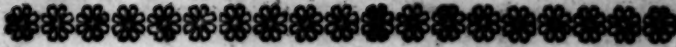


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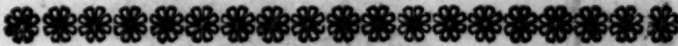
D I A L O G U E

BETWEEN

Doctor *CUNNINGHAM*

AND

Sir *CHARLES FREEMAN*, Bart.



[ Price Six-Pence.]



A

# DIALOGUE

BETWEEN

Doctor CUNNINGHAM

AND

Sir CHARLES FREEMAN, Bart.



[Price Six Pence]

A  
D I A L O G U E

B E T W E E N

Doct<sup>r</sup> *CUNNINGHAM*

A N D

*k*

Sir *CHARLES FREEMAN*, Bart.

C O N C E R N I N G

Mr. KENNICOTT's Method of correct-  
ing the printed HEBREW TEXT. ✓



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L O N D O N :

Printed for M. WITHERS, at the *Seven-Stars*  
in *Fleetstreet*. M.DCC.LX.

A  
D I A L O G U E

BETWEEN

Doctor CUMWINGHAM

AND

St CHARLES FREEMAN, Bait

CONCERNING

Mr. Kennicott's Method of correct-  
ing the printed Hebrew Text.



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Printed for M. WITHERS, at the Swan and  
in Fleet-street. MDCCLX.



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A  
D I A L O G U E

B E T W E E N

Doctor *CUNNINGHAM*

A N D

Sir CHARLES FREEMAN, Bart.

(*To Sir Charles, sitting in his study, enters  
a Footman*)

**F**ootman. Dr. Cunningham, Sir.  
*Sir Ch.* Set a chair, and shew the  
the Doctor in (*Sir Charles rising and  
coming forward*) Dr. Cunningham, your  
most obedient.

*Dr. Cun.* Sir Charles, yours. I am glad  
to find you in this place.

*Sir Ch.* I suppose, Doctor, because you  
think it is a place I do not much frequent.

*Dr. Cun.* Pardon me, Sir Charles, not so ;  
but because it is *a propos* to the business I  
come about, which is to desire your sub-  
scription to Mr. Kennicot—Here is the list.

B

—The

—The University of *Oxford* 40 *l.* *per ann.* for three years—The University of *Cambridge* 20 *l.* The Archbishop of *Canterbury* 20 *l.* The Chancellor of the University of *Cambridge* 20 *l.* The right reverend the Bishops 10 *l.* and 5 *l.* each *per ann.* for the same term. Be pleased to look at it.

*Sir Ch.* (*taking and looking at the list*) A list of very respectable names, Doctor. I am glad to find the right reverend bench are taking such a liking to Hebrew roots; it will, I am in hopes, reverse the proverb, that they flourish most in barren ground: and such regard, as they are now paying to the original, will convince the censorious world that they have not their eyes always bent upon translations.

*Dr. Cun.* It is in order for a new translation, *Sir Charles.*

*Sir Ch.* Is it so, Doctor? But is this Mr. *Kennicot* the gentleman who did us so much service in the last election for *Oxfordshire*, in quieting the consciences of our scrupulous voters?

*Dr. Cun.* The same.

*Sir Ch.* A clever fellow, and deserves proper encouragement.

*Dr. Cun.* I am glad to hear you say so, and hope he will meet with it from you.

*Sir Ch.* A person so highly favoured by my lords the Bishops, must have every qualification requisite for the task he undertakes—It would be a piece of presumption to question it—And yet, Doctor, I have some scruples which Mr. *Kennicot* has not been so effective in quieting; nay indeed, which his last book, that lies here upon the table, has rather increased than silenced. And since we are in a proper place for such affairs, as you at your first coming in observed, I will venture to lay them before you; and hope, that in so doing, I shall give no just cause of offence, either to you or their Lordships. In the first place then, Mr. *Kennicot* seems too fond of using the incision knife, and often cuts away sound flesh, for no other reason, as far as I can see, but to shew his skill in surgery. Then he takes it for granted, that the LXX and the other translations are just and true, in order to bring them as proofs of the printed Hebrew text being corrupted: whereas it might be a method as worthy of a critic, to suppose the Hebrew true; and try if, by a fair and regular construction, it may not be rendered in such a manner as to avoid the faults laid to the charge of the original

where it differs from the LXX and other versions. He seems to make corruptions his game, and hunts for them with the eagerness of a poacher rather than a fair sportsman, and makes errors in the text where there are none, when the Hebrew is fairly construed—A record is not to be altered upon every slight surmise and hasty suspicion.

*Dr. Cun.* I fancy, Sir *Charles*, you are led away by the common cry of the integrity of the present Hebrew bible, as if the printed Hebrew copies perfectly represent the original writings of *Moses* and the prophets. Mr. *Kennicot* allows the integrity of the scriptures, and does not presume to alter or correct what *Moses* and the prophets wrote, but what the Scribes and Copyists have depraved and corrupted.

*Sir Ch.* But then, Doctor, when he alters and corrects out of his own head, he peremptorily presumes to give us what *Moses* and the prophets wrote, and takes upon him to say they wrote so and so, and no otherwise; which is to appoint what is scripture, and what is not. Collating of MSS. and collecting various readings is one thing, altering the text is another; especially



cially when Self is the sole judge—The conjecturer may err, as well as the scribe; and the former may be as averse to correction as the latter, and as afraid to spoil his critical acumen by a retractation, as the scribe his copy by a rasure.

*Dr. Cun.* But why will you deny to one half of the sacred volume the privilege which is granted to the other half? The New Testament, by collating and publishing the various readings of the Greek MSS. is arrived to its present perfection; and the same useful work Mr. *Kennicot* is attempting with regard to the Old.

*Sir Ch.* But I apprehend that the New Testament has not been so freely dealt with, as this gentleman shews us he designs to deal with the Old. There are no such conjectural emendations, I presume, in Dr. *Mill's* edition of the New Testament, as we find in Mr. *Kennicot's* dissertation. The late Dr. *Bentley*, a pretty bold critic for the time he lived in, was not permitted to take half the liberties with the New Testament Mr. *Kennicot* does with the Old. And the Universities and Bishops rejected, with one consent, proposals of a less dangerous tendency than those

those they are now unanimously encouraging. However, Doctor, I think the Bishops should issue out their circular letters to the clergy of their respective dioceses, admonishing them not to take their texts from the Old Testament, *until the sentences, words, and letters now taken from the sacred Hebrew volume shall be restored; those now transposed or altered shall be corrected; those now grown obscure shall be made clear, and the whole again appear perfectly worthy of its DIVINE ORIGIN; and a new English version (so greatly and so justly desired) be made; lest, by unluckily pitching upon some corrupted passage for their text, they build up error upon error; and thus injudiciously contribute to the disesteem of that very book, whose credit and esteem they are labouring to establish.*

Dr. Cun. You seem disposed to jest, Sir Charles.

Sir Ch. Not I, indeed, Doctor; *ludere cum sacris* is a levity was never laid to my charge, whatever other I may be guilty of. I am perhaps thought as much too scrupulous, as I think Mr. Kennicot is too forward and hasty.

Dr.

*Dr. Cun.* But let us not, out of too much scrupulosity, join with *Collins* and *Aben Amram* to weaken the authority of the writers of the New Testament, by maintaining the infallibility of the transcribers of the Old.

*Sir Ch.* But why must the authority of the New be established upon the corruption of the Old? May not the enemies of revelation say, that we altered the text of the Old, to make it agree with the text of the New? For this is the chief pretence, the chief authority for correcting the printed Hebrew in the passages cited from it by the writers of the New; and it is shewn in a book lately published<sup>a</sup>, that we may allow these passages to be right in the Old Testament, without any danger to the authority of the writers of the New. But if we are to alter the printed Hebrew text, so as to make it conform to the quotations, how are we to proceed? The book above-mentioned has shewn, that *St. John* cites *Zech.* ix. 9. differently from *St. Matthew*; and *Isa.* xl. 3. differently from *St. Matthew*, *Mark*, and *Luke*. What is to be done here? For the authority of the writers of the New Testament is equal, yet they cite the

<sup>a</sup> Letters to a friend concerning the LXX translation, &c.

the same text in very different words : and the Hebrew cannot be made to conform in words and expression to each of them. *Isa.* vi. 10. is also differently cited by the four Evangelists and St. *Paul*. St. *Luke* in his gospel differs from himself in the *Acts of the Apostles* ; and St. *John*, St. *Mark*, and St. *Paul* differ from the Hebrew and LXX, and from each other. St. *Matthew* and St. *Luke*, in the *Acts*, use the words of the LXX ; the others, as far as can be judged, translate for themselves. How shall we reconcile these writers to themselves ? If the disagreement of the quotations with the Hebrew be a proof of the printed text being corrupted, the difference between the writers of the New Testament in citing the same texts will, by the same rule, prove that there is a corruption in one or other of their writings. But it appears from a collation of the Greek MSS of the New Testament, that the words of the quotations are not corrupted in the Greek text ; therefore the difference of these writers between themselves is no proof of the Greek text being corrupted : and if this difference be no proof of a corruption in the Greek text, why must the difference of the quotations



tions from the printed Hebrew be made a proof of a corruption in the Hebrew text<sup>b</sup>? We seem here to want *a solution, which shall recommend itself to the approbation of all christians.*

*Dr. Cun.* But Mr. Kennicot has given one very signal proof—in *one word*, which is printed in the Hebrew, not only in a sense different from that given of it by two apostles, but also in a sense subversive of the argument which they build upon that very difference. St. Peter and St. Paul appeal to the *Jews* concerning the resurrection of Christ—that *David* prophesied of the resurrection of *some one holy person, who was to die, yet not to see corruption.* This, say they, *we declare to be fulfilled in Jesus Christ.* But if we refer now to the text of the xvith *Psalms*, we shall find the word to be there (and authorized by the Masora) what will totally invalidate the argument of these Apostles. It is there printed חסידים; which word, in every other place, is naturally and justly rendered plurally *thy saints*. And yet, if the word here signified originally *thy saints*, the prophecy of a particular resurrection would

C

then

<sup>b</sup> See Letters concerning the LXX translation, &c.

then vanish—the plural affirmation would be untrue—and both *Peter* and *Paul* would be found false witnesses in the cause of God. But surely these Apostles have not, cannot have imposed upon the world, either wilfully or ignorantly. If the former; where is their honesty? If the latter; where is their inspiration?

*Sir Ch.* This tragical exclamation was begun in his first Dissertation, p. 497—8. is repeated here; and to make the most of this instance, it is three or four times served up and new garnished, without taking the least notice of the answer returned to it; an answer as fair and satisfactory, as his concealment of it is foul and suspicious, and must appear so to every candid person. If this instance be (as Mr. Kennicott says it is) of no small moment—a very signal proof, why not lay the answer made to it before the reader, and leave him to judge of its validity? If the answer were weak, what harm in exposing it? If strong and sufficient, where is the honesty in concealing it? But I am now able to say something farther to this instance. *St. Peter* (*Acts* i. 20.) cites *Psalms* lxix. 25. as predictive of the fate of *Judas*; “Let his habitation be  
“ desolate,

“ desolate, and let no man dwell therein.” But if we refer to the Hebrew text, we shall find the leading words universally plural: “ Let *their* habitation be desolate, “ and let none dwell in *their* tents.” Yet St. *Peter* applies the plural affirmation to one particular person, viz. *Judas*. And St. *Paul* quotes the 22d verse of the same Psalm plural (*Rom. xi. 9.*) “ Let *their* table be made a snare, and a trap, and a “ stumbling-block, and a recompence un- “ to *them*.” These two verses are evidently spoken of the same persons. If the Hebrew of the 25th verse is to be supposed corrupted from singular to plural, in complaisance to St. *Peter*, we leave St. *Paul* in the lurch; for then the 22d verse must be read in the singular number: and the context will not suffer us to make the 25th verse singular, and let the other remain plural. St. *Paul* too (*Rom. x. 15.*) quotes *Isa. lii. 7.* in the plural, where the Hebrew text and LXX read it singular. “ How “ beautiful upon the mountains are the “ feet of *him that bringeth good tidings* “ (Heb. מְבַשֵּׂר Gr. εὐαγγελίζομενος) that “ *publisheth* (Heb. מְשַׁמֵּעַ) peace, that “ *bringeth good tidings* (Heb. מְבַשֵּׂר) of “ good.”



“ good.” The parallel place in *Nabum* ii. 1. is also singular in the Hebrew and LXX. But the Apostle gives it thus: “ How beautiful are the feet of *them* that preach the gospel of peace, of *them* that preach the gospel of good things, (Gr. “ εὐαγγελιζομένων”). From these instances it plainly appears that Mr. Kennicot has laid a stress upon his *signal* proof greater than it will bear ; because, as St. *Peter* applies a plural affirmation to a singular case, and St. *Paul* a singular affirmation to a plural one, by changing the words in the original from *plural* to *singular*, and from *singular* to *plural*, in the instances above, to accommodate them to their purpose, even where the LXX was against them ; St. *Peter* might do the same in *Psalms* xvi. where the LXX, an approved version, had made the change to his hands.

*Dr. Cun.* But it may be, the printed Hebrew text is corrupted in the instances you have produced.

*Sir Ch.* Mr. Kennicot indeed is remarkably happy in so constantly finding his conjectural emendations countenanced by MSS. But till these instances are proved corruptions, they must be allowed their proper weight.



weight. And this gentleman should not be so very ready, as he is, to call it *petulance* and *rage of abuse* in every one who happens to differ in opinion from him, since his opponents may have *truth* and the *glory of God* as sincerely at heart as himself, though they shew it in a different way. The foundation upon which Mr. Kennicot builds is *the corrupted state of the printed Hebrew text*. In proof of the corruption of the printed text, he *has produced several texts of scripture*. The *first* then may be called his *plea*; the *second* his *evidence* for his *plea*. If his *evidence* be not sufficient to support his *plea*, his *plea* drops of course. Two gentlemen have undertaken to cross-examine his evidence (a practice, as you know, allowed in all courts of justice) and in my poor opinion, they have done it so effectually, that his plea stands in need of fresh evidence—

Dr. Cun. Comings and Bate you mean— a couple of *madmen, enthusiasts, followers of Hutchinson, who, possessed with the low dull method of picking mysteries out of letters, have been only able to extract the crude nonsense of the Cabbala to I can't tell what kind of quintessence*: as the incomparable Dr.

*War*—— Bishop of *Glocester*, I mean, has finely said.

*Sir Cb.* Calling names is like laying wagers for argument. But what kind of evidence is this in answer to what these gentlemen have wrote? They may be followers of *Hutchinson* for ought I know: and why not a follower of *Hutckinson* as good as a follower of *Kennicot*; unless we are not to examine what is said, but only by whom it is said?—But to return to the point: this *Comings* and *Bate*, as you call them, have considered every text Mr. *Kennicot* has brought as evidence for the corrupted state of the printed Hebrew text, and, as I think, have to satisfaction shewn, by a fair construction of each text according to the printed Hebrew, that these passages of scripture, supposed to be corrupted, have no occasion for any of Mr. *Kennicot*'s emendations, either of those *ex sua conjectura*, or those *ex suis manuscriptis*. What now was incumbent upon Mr. *Kennicot* to have done, but to have disproved their objections, laid open their misconstructions and false reasoning, and evinced that the text would not admit of the constructions and reasoning which they put upon

upon them; and therefore that his *pled of the corrupted state of the printed Hebrew* remained in full force? Justice, candor, moral honesty, truth and soberness, in regard to himself as well as his readers and opponents, demanded such a behaviour: because if what his opponents have alledged in support of the printed Hebrew, be valid, his plea is overthrown, and his attempt is an imposition upon the publick. Instead of this, here it is, *Introduct. p. 10, & seq.* he calls them (in courtly round-about language indeed) *poor, silly, vain, insignificant fellows, too low to be affronted*, twits them with being followers of *Mr. Hutchinson*; but stiles them the *reverend Mr. Fowler Comings*, and the *reverend Mr. Julius Bate* at full length, to let you see he writes with great temper. In one place, says he may perhaps bestow a word or two upon them, then relents, and thinks he will not. Doth not this look as if he had met with a nut too hard for his teeth, which, though he cannot crack, he will still keep mumbling in his mouth?

*Dr. Cun.* But you overlook what he says here—" 'Tis possible writers may not be capable of being answered, because unintelligible :



*gible: 'tis possible, if understood, they may not be worth answering: and 'tis very possible they may fully answer themselves: the weakness of their own arguments being a clear confutation of what they meant to establish and confirm.*

*Sir Ch.* Here is a curious string of *possibles*, not to be paralleled except by a strap of *probables* in p. 575, where we have an *highly probable* and *two other probables* in order to prove a *very probable*. But 'tis a pity Mr. Kennicot did not inform us which of the *three possibles* is applicable to his two opponents. If Mr. Comings and Mr. Bate be unintelligible, why does he attempt to make an apology for what no one would require at his hand? If they may be understood, why did he not so far take notice of what they have said, and expose the weakness of their arguments in such a manner, as to make his readers judges in the case; and not be himself both judge and jury? especially in a case that concerns us so nearly as our Bible; in which as every one has an interest, every one is at liberty to make his objections to any innovations attempted to be made in it; and these objections certainly deserve a candid answer:



answer : if not for the sake of the objector, yet for the dignity of the subject. And had Mr. Kennicot followed the advice of his new reading of *Prov. xxvi. 5.* "Answer " a fool *according to thine own wisdom*, lest " he be wise in his own conceit : " he might have silenced the magnificent boastings of the friends of his antagonists, as if they were possessed of conquest, merely from being permitted to pass without animadversion. Beside, this pretence of writings being *unintelligible, and such like*, is a very stale artifice. It was practised for a long time in the case of Mr. *Hutchinson*. When any of you Doctors were asked, why you did not write against what was advanced by that author : the answer was — *he is unintelligible*. At the last, when it was perceived he was not only *intelligible*, but actually understood, by so many, that his works were reprinting, maugre all the underhand opposition made against it, then a very worthy and learned D. D. was set to work, much against his will, as I have reason to believe, to controvert in print the construction of *some leading words*, as they were called, to try if that would put a stop to the press—*Sit mihi fas au-*

*dita loqui.* Then Mr. Bate could write to be understood, and was thought worthy of an answer, and reply, by a person, in every respect equal, if not superior to Mr. Kennicot—The event of that controversy is too well known, for me to add any thing more.

*Dr. Cun.* That great man was grossly abused—

*Sir Ch.* I agree with you, Doctor, tho' we may differ by *whom*.

*Dr. Cun.* But, Sir Charles! can it be supposed that the whole bench of Bishops would concur so unanimously to encourage Mr. Kennicot's undertaking, if they thought the objections made to it were of any weight—a bench filled with persons so eminently distinguished for their learning, their piety, their—

*Sir Ch.* Truce a little with your *argumentum episcopale*, it is of the *baculinum* kind; the Bishops are Lords of parliament, you know, Doctor. And tho' to say our prelates are not skilled in Hebrew, is, I hope, no *scandalum magnatum*, the knowledge of that language, as I am informed, not being required in candidates for holy orders; yet be pleased, Doctor, to take notice,

tice, I do not say so: they may each of them be as hebraically qualified, as a certain D. D. in a note to a certain sermon acquaints us the person is, who fills the station to which the revival of our vulgar translation properly belongs—All I say is, that perhaps they may not have read Mr. *Comings* and Mr. *Bate*, and therefore may not be apprised that any thing so *material*, as what they have urged, is alledged against Mr. *Kennicot's* scheme.

*Dr. Cun.* They read *Comings* and *Bate* !

*Sir Ch.*

*Scilicet* is SUPERIS labor est, ea cura QUIETOS Sollicitat !

*Dr. Cun.* But Mr. *Kennicot* has promised to answer the objections of his opponents, only postpones the consideration of them at present.

*Sir Ch.* This is allowing their writings to be intelligible, to be worth answering, and not to confute themselves; which breaks his threefold cord of *possibles* he had so nicely twisted together. And it is but half a promise I think neither. But then, Doctor, he should not have brought those texts again upon the carpet as material proofs of the corruption of the printed Hebrew text, when his two op-



ponents had offered arguments to invalidate the charge of corruption in general, and to maintain the integrity of these texts in particular. He owns *the demolition of the notion of the integrity of the printed Hebrew text must be the foundation of all the particular corrections proposed: That this notion, tho' it should be in fact utterly indefensible, may require some considerable attention, because it is grown venerable by age, and has been long maintained with the warmest efforts of mistaken zeal.*

*Ampbora cæpit*

*Institui : currente rotâ cur urceus exit ?*

This is candid and fair ; why does he then cancel all this, in a subsequent page or two, by saying, *he doth not mean to insult the patience of the reader with every remark that has been made, with things of little or no consequence to his instruction or entertainment—that it is paying an ungracious compliment to his own time, as well as to that of the public, could he think himself justified in writing answers TO ALL THOSE who may chance to think themselves considerable enough to be affronted, and capable of composing a pamphlet of remarks ?* Mr. Comings and Mr. Bate are all those, that I know of, who have considered and controverted the



the subject in print; and every remark and objection, which they have made, tend to the maintenance of the *integrity* of, and to the setting aside his pretended proofs of imaginary corruptions in the *printed Hebrew text*; and therefore are of consequence to the instruction of the reader. And yet, tho' he allows *the notion of the integrity of the printed Hebrew text may require some considerable attention*; he pays no manner of attention to what they have said in defence of it, but produces again the same proofs they have objected to as insufficient, and treats them and their objections *with an air of haughtiness and contempt, as is the way, when men find themselves incapable of answering to the purpose.* Is not this insulting the patience of his reader, and paying a very ungracious compliment to his time? Had it not been more satisfactory to the reader to have shewn himself capable of answering the *two large pamphlets* he so grievously complains of, than to have troubled him with such vain babbling? He acknowledges, that *the enquiry should be, whether any arguments have been offered SUFFICIENT to invalidate the charge of corruptions, and firmly to main-*  
*tain*

tain the notion of the integrity of the printed Hebrew text — and yet refuses to answer the arguments which have been offered for that purpose, and desires the reader will be so courteous as to take his word, *that they are not sufficient*. And after all his professions of what he will, or may do hereafter, he puts him off, near the conclusion of his book, with the forlorn hope, of, *If I should ever find leisure and inclination to take notice of all the objections of my antagonists*. And yet when I consider he is possessed of a weapon that will cut any knot, I wonder to find him so shy about the matter. Should his opponents offer a word in every respect similar to one objected to by him—he will answer, this is defending one blunder by another. Should they appeal to the rules of grammar and the language, in vindication of a word or sentence thrust forcibly out of the printed text—then his plea is, that, *till the Hebrew MSS are examined we cannot be sure of all the principles of the language*. The very grammar is not yet compleatly settled, because what is as yet done has been planned upon the printed copies : and we must greatly err, if we form pronouns, fix the anomalies

lies of verbs, and settle the bounds of right and wrong in grammar, without a previous examination of Hebrew MSS, because nothing but MSS can ascertain the genuine idioms of an ancient dead language: and yet this candid gentleman, tho' he would preclude his opponents from defending, thinks himself at liberty to raise objections against the printed Hebrew text, from rules of grammar built upon the printed copies. The least appearance of prejudice and partiality, you will allow, Doctor, ought carefully to be avoided in such an undertaking as this: and yet what can favour more rank of both, than his making the MSS that favour the printed Hebrew the *latest* and the *worst*; and those that countenance his conjectural emendations, the *oldest* and the *best*: tho' the fixing the age of MSS is a very uncertain affair, and liable to much mistake? How prejudicate is the assertion that where the *Chaldee* paraphrase differs from the present Hebrew text, *there it may still preserve the dignity of an ancient paraphrase*; but where it is found to agree with the present Hebrew text, *there we may fairly presume that this agreement has been occasioned by wilful alterations of the paraphrase*



*paraphrase in conformity to the text?* So that the value of the translations and MSS are to be ascertained by their disagreement with the present Hebrew text, which is surely carrying the notion of the corruption of the text to as great a length, as the fautors of its integrity can carry the contrary opinion. And a partiality so glaring is no very promising qualification in a person from whom we are to expect a new edition of the Hebrew Bible. For if the false notion of the integrity of the Hebrew text has thus misled the transcribers and correctors of the *Chaldee* paraphrase, the false notion of the corruption of the Hebrew text may be attended with as bad consequences; as human nature is observed to be the same in all ages. And what Mr. *Kennicot* supposes to have biased former editors, may without offence be supposed to have the same effect upon others. Especially as he has shewn, in his last book, in the case of *Walton*, &c. how much *something* (to which every one may give what name he chuses) will warp the judgment, and like a gift *blind the eyes of the wise, and pervert the words of the righteous*. Who, that was not eaten up with the zeal of correcting, would  
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E

fore

fore concerning him by the mouth of *David*: "For it is written in the book of  
 "Psalms, Let his habitation be desolate,  
 "and let no man dwell therein: *and his*  
 "*bishoprick let another take:*" and from  
 these latter words he argues that One must  
 be ordained (in his place) to be a witness  
 with them of Christ's resurrection. But if  
 these latter words be the imprecations of  
*David's enemies* upon *David*, then will they  
 make a *Judas* of *David*, and *prophets* of  
 his enemies. If this be not zeal without  
 knowlege, I know not what is. *St. Peter*  
 says, *this scripture is that which the Holy*  
*Ghost by the mouth of David spake before*  
*concerning Judas.* *Mr. Kennicot* says it was  
 spoken by the mouth of the enemies of *David*,  
 concerning *David*—And, no doubt, expects  
 his word will be taken before *St. Peter's*.  
 Pray Doctor observe the different treat-  
 ment he gives to whatever makes for his  
 scheme, and whatever opposes it: he con-  
 trasts them, as *Ovid* does the two arrows  
 of *Cupid*,

*Quod facit, auratum est, & cuspidē fulget*  
*acutā:*

*Quod fugat, obtusum est, & habet in arun-*  
*dine plumbum.*

When

When the LXX version agrees with the printed Hebrew in any of those places he is pleased to pronounce corrupted, we must then believe the LXX, in such places, to have been conformed to the corrupted Hebrew; but must not dare to suppose that the Hebrew MSS, which agree with the LXX, where that version differs from the printed Hebrew, were assimilated to the LXX. This would be very absurd. We must state the real merit of the Greek version from its opposition to the printed Hebrew, which shews its perfection and integrity; whereas, on the contrary, its agreement with the printed text is a sure criterion of its corruption. When it declares in favour of any of his conjectural emendations, then it is made the most of, and is pompously produced as a most unexceptionable witness: when it discountenances them, then it is made nothing of, and thrust out of sight, as if he were ashamed to be seen in its company. Be pleased to turn to p. 188—*Prov. xv. 20.—The Greek (and so the Syriac) version seems to have preserved the true reading, viz. of Son for Man. Page 189. Prov. xviii. 22, "Whoso findeth a wife, findeth a good thing"—*

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which he presumes should be, "*He that findeth a GOOD wife, &c.*—This reading derives a strong confirmation from observing that the epithet for GOOD is found uniformly in the Gr. Syr. Ar. and vulg. versions. Now he pleased to go back to pag. 178. *Joshua* xxii. 34. Not a word here of the LXX version, because it has not the word he is for inserting, and in that respect agrees with the printed Hebrew: tho' it differs from it so much in the whole verse that, according to his rule, either *it* or the *Hebrew* must be more corrupted than he is pleased to take notice of. Turn forward to p. 372. *Isa.* liii. 9. and p. 375. *Job.* xxiv. 19. No mention now of the LXX, &c. The printed Hebrew must not enjoy the same privilege his conjectures above did, and derive a strong confirmation from observing that the Greek version, &c. agree with it. No! these versions have all been corrupted; corrupted in conformity to the corrupted Hebrew; tho' there is not so much as a single MS to lend him its friendly aid, and espouse his conjectural alterations: but if his former good genius has not left him, a MS or two may perhaps  
here,



hereafter be discovered which shall read just as he *conjectures*.

*Dr. Cun.* This is not *conjecturing*, Sir *Charles*, but correcting upon the evidence of the *CONTEXT*. And have not other ancient authors been corrected upon conjecture also? And have not the learned thought many such corrections to be very satisfactory?

*Sir Ch.* Some have, and some have not, Doctor. Conjecturing began with prophane authors, and I wish it had ended there.

*Fuit hæc sapientia quondam,  
Publica privatis secernere, sacra profanis.*

And it might be as well if this was thought wisdom still. A conjecture, tho' wrong, in a prophane author, is of little consequence; not so in the Hebrew bible. Besides, who can stop others from conjecturing, unless Mr. *Kennicot* is to have a patent, and be made conjecturer-general for his life?—What evidence the context gives to his proposed corrections of the texts above, must be left to abler heads than mine: but I may venture to say that this spirit of partiality, in making any thing evidence for his conjectures, and allowing nothing, not even the concurrence of the  
transla-

translations and of MSS, to be evidence for the printed text where he thinks fit to alter it, would be looked upon as a very suspicious conduct in his opponents. But all is candid, fair, open, and right in Mr. Kennicot—*Quicquid dicit laudatur, id rursum si negat, laudatur id quoque.*

When proposals of a public kind are offered, and objections made to them, it is not usual to accept the proposals till the objections are answered. And if they are accepted without a previous examination of the objections, we suspect that some private jobb is carrying on under the pretence of public utility. Yet you, Doctor, ask me to subscribe towards carrying a scheme into execution, the utility and necessity of which have been called in question, and the proofs in support of the scheme have been one by one examined and shewn insufficient, without even the least attempt made by the proposer of the scheme, to invalidate a single objection. Besides, the book, I mentioned above, corroborates some of Mr. Bate's objections, and produces other, which in my judgment are sufficient to shew the futility of Mr. Kennicot's proofs for the corruptions of the printed Hebrew

Hebrew text; and moreover has proved the *spuriousness* of the *shekels*, the only vouchers for the antiquity of the *Samaritan* character; and consequently the authority of the *Samaritan* pentateuch, the *Ethiop* which this gentleman is now labouring to wash, must fall to the ground.

*Dr. Cun.* I presume then, I must not hope to be favoured with your subscription.

*Sir Ch.* I do not positively say I will not subscribe; I have no objection to collating MSS, tho' I have to bold and arbitrary alterations of the text; but think, Doctor, it will be prudence to postpone it till Mr. *Kennicott* gives a better account of himself and his scheme, than he has yet done: and pardon me, if I add, it would have looked as well in my Superiors if they had done the same.

F I N I S.

Hebrew text, and moreover has proved the genuineness of the Hebrew, the only vouchers for the antiquity of the Samaritan character; and consequently the authority of the Samaritan Pentateuch, the basis which this gentleman is now labouring to warp, must fall to the ground. Dr. Gail pictures (that I must not hope to be favoured with your subscription.

Dr. Gail I do not positively say I will not subscribe, I have no objection to collaborating with Miss, tho' I have to hold and abide by the alterations of the text, but think Doctor, it will be prudence to postpone it till Mr. Kennicott gives a better account of himself and his scheme, than he has yet done: and pardon me, if I add, it would have looked as well in my Superior's if they had done the same.



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